

"The Guinea Maid"—"Ole Bull and Old Dan Tucker"—"The Niggers' Cheer"—"Cynthia Sue"—"Dearest Dine"—"Luby Fan"—"In the Darkies life we read," &c. These constitute about three-fourths of the entertainment. We have ridiculed and berated without mercy our opponents of the press in this city, for applauding these caricatures of God's poor and down-trodden ones—and shall we spare our friend! We would as soon advertise a runaway slave, as to advertise such a concert—and as soon help a panting Liberty seeker back to bondage, as to commend such a performance. If the Cincinnati Dispatch is obliged to administer to a low and corrupt public taste, for patronage, let not Liberty men be tools to be used in acquiring it. We are greatly obliged to Dr. Bailey for his daily during the campaign—but we had rather never have seen it, than to have seen such a notice in it.—*Cleveland American, (Liberty party paper.)*

OUR FOREIGN RELATIONS.

That a messenger has arrived from Mexico, bearing some sort of a diplomatic message to our Government, is known; but what is the purport of that message is not known beyond the narrow circle of the President's Counsellors, unless to some favorite in the Stock Exchange. In the absence of all definite information, therefore, one letter-writer guesses that Mexico has offered to surrender her claim to Texas if we will accept such surrender in full satisfaction of our claim upon her for the unpaid instalments of the Commercial Indemnity due from her to our merchants. This is not an improbable guess, supposing the surrender to be coupled with some definition of the boundary between us and Mexico; otherwise it is improbable.—That the message is a pacific one is generally believed. Mexico is utterly unable at present to wage offensive war on any nation, and will doubtless be glad to make peace with us, acquiescing in the loss of what is really Texas, on favorable terms. But will our Government accede to such terms? We shall see.

—That Mr. McLane is thoroughly sick of his English Mission, since the Oregon gasconade of the Administration, and is anxious to come home, is at length substantially admitted by a Washington correspondent of the Evening Post. We are confident it will yet appear that McLane has been treacherously dealt with by Polk. Mr. McLane is understood to consider a war with Great Britain inevitable in case our Government proceeds to take possession of Oregon.—*Tribune.*

From Clay's True American.

JUDICIAL ACQUITTAL OF THE MOB.

We have too much regard for common sense to attempt to dispute this matter with man or fool. Some things lose clearness by being disturbed—axioms are such. Are the vague and misty conjectures of Buckeye lawyers to outweigh the letter of the Constitution, and pure reason? It was a one-sided affair, gotten up by the mobites; they presented, tried, and acquitted themselves.

If any man or set of men may abate by violence what he conceives to be a nuisance—what or who can stand? This reminds us of the quack who with red hot iron converted all his patients sores into burns—he could cure burns! But some of our good citizens were anxious to gaze upon the length of Minister SHANNON'S ears at a court nearer home; they may be seen not only long but green.

The Rebels on the 18th said they were acting without law—the long-eared jury of acquittal say they acted with law! Which lie? We suppose we shall now hear no more of bitter and relentless denunciation of ANDREW JACKSON, for over-riding the laws to save New Orleans. The one was fighting an enemy; the Lexingtonians a friend; Jackson fought one against a thousand; the Lexingtonians a thousand against one! If that one were sick—would not the world be lost in admiration! Wolf!!

ARRESTED.—One hundred and fifty negroes assembled at Lege's long room for public worship, but remaining until a quarter past nine, the guard came in and arrested seventy of them for violating the laws.—*Charleston paper.*

DINING WITH COLORED PEOPLE.—An officer attached to the United States African Squadron, writing to the Newark Advertiser, says:

"We have now been here just one week. Monday last the Commodore, Captain, and three other officers, and myself, dined by invitation with the wife of the Governor, (Mrs. Roberts,) he being absent. We had a very excellent dinner, several courses, silver forks, and handsome fine napkins. The Commodore sat opposite Mrs. R. at the table, the Captain on her right, I on her left; two blacks completed the company, one on either hand of the Commodore. This is the first time I ever partook of the hospitality of the African race. But there was nothing in the matter or manner to offend the most fastidious taste. The Governor's wife is really a pretty woman. She was genteely dressed, free from affectation, and I soon forgot her color. They talked of the ladies and gentleman of the lower orders of society," &c. &c.

AN APPALLING FACT.—According to the "Report on the religious instruction of colored persons, published by order of the New Orleans presbytery" in the N. O. Protestant, there are in the bounds of that presbytery, at least 100,000 persons of color, nearly all of whom are slaves. Of this number, the report also states that "75,000 never hear the doctrine of salvation through a crucified Redeemer preached, and of the remaining 25,000 not more than 5,000 enjoy its regular and constant ministrations." They "announce this appalling fact with unfeigned sorrow;" nor are they prepared to propose any remedy for an evil so appalling. They confess that they do not see how so vast an object as the religious instruction of the slaves can be accomplished.—*Deacon of Liberty.*

The Americans have six hundred whale ships on the Pacific Ocean, being twice as many as those of the whole world besides.

COMMUNICATIONS.

LETTER FROM SAMUEL BROOKE.

XENIA, Nov. 6th 1845.

DEAR FRIENDS:—

I intended to give an account in detail of our two weeks visit to Indiana, but indisposition, and want of time has prevented me from so doing. I will now give a few facts which you can dispose of as you judge best.

There was a great unwillingness on the part of some of the leaders at the Indiana State meeting, and a great desire on the part of some of the listeners, to have our principles discussed: This desire was to some extent gratified. The majority by laying on the table the first of the three resolutions offered by S. S. Foster, gave evidence that they had other objects in view than the overthrow of slavery, and that they are making use of the Indiana A. S. Society to attain those objects. The evidence of this was so conclusive that all who were not blinded could see that those who refused to adopt that resolution had other ends in view more important in their own estimation than the overthrow of slavery, and seeing this, many of the honest abolitionists became anxious that there should be a society formed in which they could labor, not for the building up of a sect or party, but for the slave's redemption, and for that alone, where their professions and their practices might harmonize; and as a considerable number of them are opposed to any union with slaveholders, it was decided to form a Southwestern A. S. Society, auxiliary to the American Society.

After the adjournment of the State meeting we went to Greenboro', Henry Co., and on the second day of our meeting at that place, we were joined by Daniel Worth, a Liberty party man, a Wesleyan preacher, and President of the Indiana Anti-Slavery Society.—He entered into a discussion with us on the character of the United States Constitution, admitted that it was pro-slavery, and said that he did not believe that those Liberty men who contend that the Constitution of the United States is anti-slavery, believe themselves when they say it is so! He however thought he could vote under it for persons to hold office, and to take an oath to support it, and yet be an abolitionist.

Mr. Worth told us he had to preach on Sunday morning some miles from Greenboro', but that he would return in the afternoon of that day. He spent several hours with us on Saturday evening, but was unable to maintain his position in reference to voting under the Constitution. The next day came, but Mr. Worth came not with it to our meeting. A notice was however given in our afternoon meeting that he would preach at a certain house which was close at hand. This drew off a large number of our audience. We gave notice that we would hold another meeting in the evening; Mr. Worth held another also. He no doubt thought that if he could not maintain his position by argument, it would not do to trust others within the sphere of our influence, and under the sound of our voices.—At any rate he chose that all that he could influence should listen to him, instead of hearing us. In consequence of this, and also the strong opposition of the Liberty men to our holding a meeting, our carriage was mobbed that night. We left behind us at Greenboro' some warm and uncompromising abolitionists to carry on in that region the work of the slave's redemption.

Our next meeting was at Dalton, Randolph county, which was well attended, and there also some concluded to give up their union with slaveholders. At that place we met with a preacher by the name of Mulsby, who belongs to the Anti-Slavery Society of Friends, and who continually misrepresented us. When corrected on any one point, the first opportunity that offered he would misrepresent us again on that same point.—He gave us his plan for the abolition of slavery, which was, to abolish it by peaceable legislation. He would abolish slavery in the District of Columbia by passing a law against it. This was his peaceable legislation. The question was asked him "Suppose the slaveholders in the District will not give up their slaves after the law is passed?" Finding that he was cornered, and that peaceable legislation would not do the work, he replied—"Suppose they do." The question was repeated, "but suppose they won't give them up?" Again he replied, "but suppose they do." Cornered as he was, and thus compelled to show his dishonesty, he wrapped himself in his clerical dignity, and did not even blush.

Our next and last meeting in the State was at Richmond; I will say nothing of this, however, hoping that Stephen will give you some account of it.

Yours for the Slave,
SAMUEL BROOKE.

Contention in the moral elements, is necessary to the purification of the moral world.

PRESBYTERIAN PROSCRIPTION.

FRIEND JONES:

As it is best and safest always to give proper time for every thing to prove itself before we form our opinion of its merits, I have waited from June until the present time, to see what the result of the disinterested and christian visit of yourself and friends to this place would be; and now I think I am prepared to say that it has had a good effect on the minds of a large number of the inhabitants, in bringing them to see their true position in regard to American slavery, and what their duty is both in Church and State; and on none has it had more effect than the Clergy, but alas! it has been the means of hardening them in wickedness. I need not state facts to you with which you are personally acquainted, but for the information of the numerous readers of the Bugle, I will give a brief account of the matter from the commencement. And first, before you came, a friend engaged lodging for you in a private family, and the friends of the slave opened the Presbyterian meeting house for the occasion. We occupied it the first afternoon, the Bishop being absent, but returning home that evening, he learned what was going on and caused the house to be closed against us; and the same night threatened the lady of whom your board was hired, with the censure of the Church, if she did not violate her contract and turn you out doors, thus placing you on a par with your Master, who said he had not where to lay his head. The Methodist friends to their praise be it recorded, opened their Church which was greatly crowded on the two following days, and their preachers like men wishing to know the truth, attended. But how was it with the Presbyterian Bishop, he was in the place, all the time, and never came to hear, but from report alone made you and sister Kelley the foundation of several discourses, and this he no doubt called preaching the Gospel. He endeavored in much weakness, and in many instances by grossly departing from the truth, to show that under cloak of philanthropy you were trying to establish the system of infidelity. But failing to convince his hearers in that, as he must necessarily do, through want of intellect and of facts, and finding some of his members had left, and others about to leave, which they have since done, he had recourse to stratagem to effect what he was unable to do otherwise. He invited a minister from abroad who made some pretensions to anti-slavery principles to occupy his pulpit for the express purpose of convincing the people that it was wrong to secede from the Church on account of slavery. In the morning he spoke principally on the sin of oppression, and its connection with the Church, and presented it in as dark colors as the most ultra abolitionist could wish. There was nothing that could be said of the abolition of slavery, but what he admitted; and the action of the last General Assembly he apparently lamented very much. In the afternoon he labored hard to convince the people that it was wrong to leave the Church on account of the wickedness that was practiced by it, nay that it would be a sin to do so; it would be contrary to the Bible, and asserted that there was no example in the past history of the Church for such action; and indirectly invoked the mob spirit by saying that such a course would destroy all religion, and civil government; and before he closed his remarks he said that whenever a respectable number would leave the Church he was ready to go with them. How true is the saying of the Apostle, "A double minded man is unstable in all his ways."

The next attempt in order of time, to keep up the \$500 a year was a letter said to be written by a man in the State of New York who is himself interested in the unity of the Church, as he is now professing to preach the Gospel; but who formerly tried to make a living in this place by pleading Law, but in which he could not succeed for want of natural ability. Fortunately his character was so well understood here, that his letter had no effect. It was very abusive on the old organization abolitionists.

The next attempt in order was a holy convocation of four days continuance in order to soften the hearts, subdue the refractory spirits, and bring all into the sectarian traces to work together, perhaps, for the good of souls, but certainly for the continuance of the \$500 a year. On this occasion there was another Bishop present from a distant diocese, and he too claimed some kin to anti-slavery.—He had also been a member of the General Assembly. It was hoped that he would succeed in reconciling all parties, a thing the others had failed to do. But alas! all efforts to serve God and Mammon at the same time, and with the same service have failed hitherto. This last Bishop made many apologies for the Assembly on account of the connection that there was between the northern and southern branches of the Church; and finally said that the action of the Assem-

bly of 1845 was the same in substance as the action of 1818, thinking I suppose that the people had neither eyes, ears, nor common sense. To show this man's deception I will give the first clause of each so that all can judge for themselves. I regret that want of space prevents me from giving the whole but they are all as wide apart as these two clauses.

Act of 1818.—We consider the enslaving of one part of the human race by another as a gross violation of the most precious and sacred rights of human nature, as utterly inconsistent with the law of God which requires us to love our neighbors as ourselves, and as totally irreconcilable with the spirit and principles of the Gospel of Christ.

Act of 1845.—That slavery existed in the days of Christ and his Apostles is an admitted fact; that they did not denounce the relation itself as sinful, as inconsistent with Christianity; that slave holders were admitted to membership in the Churches organized by the Apostles; that they were not required to emancipate their slaves; that slaves were required to be obedient to their masters.

I will close with a brief account of the treatment I have myself received. Some time since, I felt it my duty to withdraw from the Church, and thereby express my disapprobation of its course on slavery, and I thought it due to the "Brotherhood" to let them know my reasons for so doing. I wrote some of these reasons and gave them to one of the Elders with a request to have them read in the congregation. The session took ten days to consider the matter and then refused to read them. I had then no alternative but to publish them, which I did in the Liberty Herald. There the matter rested until the close of the Holy convocation last mentioned; when it was to be hoped the hearts of the people were in a proper state to receive any impression that the Bishop might wish to make. He then took advantage of the coward's castle, and made an unprovoked attack on me in my absence, and stated a great many untruths which I suppose were from hearsay, for on the morning of that day I met the pious Judas in the street, he shook hands, and was very friendly. I understood afterwards he was on his way to hunt up something against me, I being the cause of the Rev. Dr. Black's sermon on the duty of secession from proslavery Churches.

I have not room to state the falsehoods he uttered on that occasion, only one will I give, and that was, I went out from them, because I was not of them. I would to God I had not been of them and that Dr. Black had spoken the truth, but he did not, and he knew it, for I was in good and regular standing as a member of that Church. But when my eyes were opened, I endeavored to follow the direction of the scriptures, to confess my sin and forsake it. This I did, and for this he sees fit to slander me. When his statements came to my knowledge I wrote him the following note, which he has had in his possession five or six weeks, and no answer has been returned.

REV. SIR: In consequence of some remarks you made on Monday after the communion service about me, which in the general are incorrect, and although not intended I trust, yet well calculated to injure my character, I feel it to be my duty to ask of you the favor of being permitted to state the facts in the case, in the same public manner as you made the remarks, as that will put a stop to any further proceedings or wrong impressions. I hope you will inform me at what time I can have the privilege.

JOHN HENRY.

Let us be not discouraged when the small fry of the Clergy slander us, for their highest Church Courts unblushingly slander the Lord Jesus Christ and his Apostles.

Poland, November 12th., 1845.

ANTI-SLAVERY BUGLE

SALEM NOVEMBER, 21, 1845.

"I love agitation when there is cause for it—the alarm bell which startles the inhabitants of a city, saves them from being buried in their beds."—*Edmund Burke.*

Persons having business connected with the paper, will please call on James Barnaby, corner of Main and Chesnut sts.

PROCEEDINGS OF THE I. A. S. SOCIETY.

On our first page will be found the proceedings of the Indiana State Society, together with the comments of the Editor of the Free Labor Advocate. We should have given them to our readers at a much earlier date, had we been able to procure them. The Advocate does not exchange with us, why, we cannot say, and we were therefore indebted to a friend for a copy of the paper containing the proceedings, and the remarks of the editor upon the presence of our friends Foster and Kelley. He appears to be exceedingly jealous of his "friends from the east," as he calls them; and while admitting their "right to introduce their views as to the best method

of operating against slavery," he asserts that the exercise of that right, would, if it had any effect, produce discord and contention among them. If the Advocate utters the sentiments of the Indiana Anti-Slavery Society, that society must be made of strange materials to thus grumble because of the presentation of some other measure for the emancipation of the bondman than that which the members have adopted. We attribute such feeling to a petty sectional jealousy, which should find no abiding place in the heart of a true friend of the slave. This spirit, we think, prompted the Secretaries to omit in the minutes a notice of the fact that the society invited S. S. Foster to address the meeting, although they very properly recorded a similar invitation given to the President, Daniel Worth. The latter is a western man, an advocate for voting under the U. S. Constitution, and a member of the Liberty party. The former is an eastern man, and a Disunionist whose views in relation to Liberty party and the Constitution do not harmonize with those of the Indiana A. S. Society. This may in the estimation of its members, be a sufficient reason for the course they adopted. It strikes us though as rather singular that they should extend an invitation to their "eastern friends," to attend their meeting especially as they knew Josiah Foster and company held, "views as to the best method of operating against slavery" as different from those of the Indiana Society as were those of Stephen S. Foster and company. We must however bear this fact in mind, that while the one was less ultra than the society, the other was much more so. The English abolitionists are opposed to coming out from religious societies for the slave's sake, and the members of the Indiana Society invited them to attend their meeting, doubtless intending to rebuke them in the spirit of christian love, and with plainness of speech. The New England abolitionists are not only in favor of coming out from proslavery sects, and forsaking pro-slavery parties, but believe in the duty of refusing to support a pro-slavery government, which the Indiana society does not. This would of course have subjected them to censure as severe from S. S. Foster and Abby Kelley for their position, as they would have visited upon the English abolitionists for not coming up to the standard of right which the Indiana Society sets up; the prospect of which, we grant was not over pleasant.

The Editor of the Advocate is very anxious that unity and harmony should be preserved among the Indiana abolitionists—says the society has pursued a course calculated to keep dissension and discord from out the ranks of the slave's friends; and then he, and the other members of the society turn around and tell all the Whig and Democratic abolitionists in the country, that if they vote with their parties, that no matter how much they love the cause of the slave, they "vote for the slaveholding interest," and that it is a violation of Anti-slavery principles so to do.—This we call conciliation with a vengeance! Are there no friends of the slave in the Whig and Democratic ranks, none in whose bosom the love of freedom burns as brightly as in the souls of the Liberty party men of Indiana? None will pretend to deny it, yet such men are censured because they do not come up to the standard which Liberty party says is right. The Whigs and Democrats in the anti-slavery ranks will most assuredly think the denunciation of their parties is far from promoting union and harmony, although the editor of the Advocate may regard it as such. Now mark the consistency of the editor and his friends. They think it very proper for their society to declare the Whig and Democratic abolitionists who vote with their parties pro-slavery; but regard it as exceedingly improper for any one to say that those who vote with Liberty party are pro-slavery in position. It is perfectly right, in their estimation, to declare that these two parties are bound to the car of slavery, but very wrong to assert that the U. S. Constitution gives "solemn guarantees" to the accursed institution. It is kind and conciliatory for them to expose the inconsistencies of Whig and Democratic abolitionists, but savors of a contentious spirit in others to rebuke them for their departure from the straight and narrow road. It is right for them to censure others, but wrong for others to censure them. If they say, in justification of their course, that their Whig and Democratic brethren are evidently in the wrong, we reply they are not more palpably so than is the Liberty party in our estimation. If they plead purity of motive so do we, if they urge sincerity of heart, so do we, if they claim to love the cause of the slave, so do we. They are right in condemning the Whig and Democratic parties, and we are equally right in condemning the Liberty party. We will not dwell longer upon the inconsistencies of these men, but pass to another point.

We have no wish to represent the Indiana Society as occupying any other position than that in which it has placed itself. We judge